

# Religious Education

THE JOURNAL OF THE RELIGIOUS EDUCATION ASSOCIATION  
(Copyright, 1908 by The Religious Education Association)

Vol. III

OCTOBER, 1908

No. 4

## How Far is Formal Systematic Instruction Desirable in Moral Training in the Schools\*

JAMES HAYDEN TUFTS. Ph. D., LL. D.  
Professor The University of Chicago

To answer this question intelligently it is desirable to ask what part formal moral instruction has played in the moral development of the race, and what is the psychological basis for moral instruction.

Historically, three sets of agencies have been at work, and still play their part in the moral training of most, if not all, of us. We may call these for convenience

- (a) the direct agencies;
- (b) the agencies of custom;
- (c) the direct agencies of reflective morality.

(a) By indirect agencies are meant the various agencies which produce a moral result although the moral end is not consciously intended. Work is undertaken and carried on in order to earn a living, but it is perhaps the most effective of all agencies in developing responsible conduct. Family life is entered into because of the mutual attraction between man and woman, but it becomes a school of kindness and sympathy. Knowledge is sought to give power or success, or to gratify a craving to know; it refines and enlarges the objects of desire. The company of our fellows may be sought for economic gain or from a "herding instinct"; interchange of goods, services, and ideas undermines distrust and hostility. Struggles for mastery or liberty, or for possession, are prompted by conflicting interests; they force men to closer unions, to establish order, and to think of rights and justice.

(b) Society has in various ways, sometimes on rational grounds, sometimes through chance, come to regard certain ways of acting as important. These are customs or *mores*. Society impresses its judgments upon all its members through its praise or ridicule or blame, through taboos, or even through force. It

\*Prepared for the Summer Meeting of the Council of Religious Education at Cleveland, Ohio, July 1st and 2nd, 1908.

trains its members by drill of ritual and ceremonial to observe them. It invests them with sacredness by all the forms of art and music.

(c) Finally, moral leaders have arisen who have set forth clearly and directly moral standards, or persuaded to moral advance. These have found their greatest opportunity for effective work when old customs are becoming unsuited to new conditions, and hence have come to be and to seem formal. Moses, Isaiah, Jesus, Socrates, are familiar examples.

If we look at moral growth psychologically we see what these historical agencies appeal to.

(1) The indirect agencies appeal to the instincts established in the race, and to the various insistent cravings of human nature. These urge men on not only to preserve existence and reproduce the species, but to obtain in various ways a larger, fuller life. They are at work on each of us from the earliest years and never let go their hold. They form what may be called idealizing and socializing agencies. They are not speaking directly the language of morals; they are doing its work silently and effectively.

(2) Society makes its appeal likewise to instincts and emotional responses rooted deep in human nature. It offers to the child copy for imitation, it suggests to him ways of thinking, and feeling, and doing. It makes appeal to love of approval, to the dislike to seem "different," to the shame before contempt or ridicule. Besides, it utilizes through all the agencies of custom the power of habit. When it has made us act repeatedly according to its tradition or its will, it has made sure that it will not be easy for us to break the bonds. Society is thus exerting a constant pressure to make the individual conform to the established order.

(3) Where then is the place for reflective and conscious morality, for the use of reason and the direct consideration of what is good and right? This conscious consideration and direct choice is forced upon us when we find conflict in the various ends or goods we seek; when some impartial or temporary impulse is met by some larger, more imperious law of life; when some habit resists the light of intelligence; when some private interest collides with social order or the welfare of others. Here we must puzzle out our decision as to what is best, and we naturally seek for some principle or rule; or we become conscious that the natural impulse, or the established habit, or the private interest, ought not to dominate a more rational ideal or a more social order—*provided* that what claims to be more rational and social is really so.

Here then is the place where moral instruction is needed; to give us some aid in broadening our standards of value, and in showing what the claims of the social and moral order really are.

To come now directly to the question of *formal moral instruction in the schools*, we may infer that there ought to be some general correspondence between school training and the training by which society has advanced. The school may wisely rely in the earlier years largely:—

(1) Upon the indirect agencies of work and co-operation, of social sympathy and social demands for responsible action; and

(2) Upon the social pressure of the present society of the school as an institution having an order of its own, and upon the ideals of society as communicated through the art, music, and literatures of the masters, and through the living personality of cultivated, generous, and high-minded men and women.

This view that during the earlier years we may well appeal primarily to the forces of instincts, emotion, and habit, is re-enforced by the general doctrine as to the purpose and method of elementary education which Dr. John Dewey suggests in his classic, "The School and Society." He holds that elementary education should enable the child to develop his instincts and bring these to effective and rational expression, rather than that it should present information and material valuable for the adult, no doubt, but not meaning much to the child at this early stage of development. He would have the teacher take the child's instincts for knowledge, for construction, for communication, and for expression, as the basis for work, and give to these instincts the training and enlargement which shall secure to the child thorough command of these resources in place of the somewhat blind and futile efforts which would be the result if the child were left to himself. This of course does not mean no intellectual content in teaching. It does not mean leaving the child to do just as he pleases. It does mean that we may hope to get the best results by working with the forces actually existing in the child's life rather than by introducing prematurely standards and methods for which the child is not ready. In terms of moral training this would mean that although we should avoid presenting an order, or custom, or ideal to the child as a mere blind and arbitrary or conventional affair, we should after all not bring prominently before the child problems of moral conduct which have no place in his immediate life, and should not give reasons for moral conduct which require a more mature point of view.

*Moral Instruction in Secondary Schools.* With the change from elementary to secondary work, and with the changed attitude and the changed capacity which this implies, there naturally comes the opportunity for a more direct and definite influence. There are three reasons for this:

(1) All the studies of the secondary period may well look less toward developing the child's instincts and more definitely

toward preparation for future work. The child himself is beginning to look forward. He is not living so directly in the present. It is therefore entirely fitting, psychologically, to introduce more and more of information, more and more that bears upon his future vocation.

(2) His whole mental development indicates a more rational and scientific attitude toward all problems. He can appreciate reasons and grasp a science more thoroughly in its relations.

(3) The adolescent period brings a greater sensitiveness to social relations, which gives the basis for a more direct interest in moral relations.

What we should seek therefore is first of all a subject matter for instruction which will command the intellectual respect of the boy or girl at this age, and which shall not only give rational and scientific re-enforcement to the general moral principles which society insists upon, but may also present such information as to the meaning and progress of human society as shall give new incentive to the individual to become a loyal member of society and an intelligent agent of human progress.

The subject matter which seems to me best to fulfill this requirement is not at present organized in a suitable manner for high school students. Its central theme would be the relation of the individual to society: on the one hand what society means and does for the individual, on the other hand what the individual's part should be in the support and progress of society. We have indeed various materials for such a social ethics which are now studied in the schools and which have values of their own. We have civics, which deals with the processes of government; we have economics, which deals with the processes of industry and business; we have history, which for the most part deals with political development. But these give only one side of the story, and the connection of these with the moral life is not always evident. We have on the other hand texts in ethics which for the most part are more subjective than seems wise for secondary education, or else present the child with a list of duties which he is expected to fulfil. The more desirable line of procedure would rather seem to be to present such a view of the inter-relation between man and society as would make the necessity of moral action appear inevitable. At this period of education it is out of place to make direct appeal to the emotions in a course of study. The great artist or writer may make this appeal successfully. The ordinary teacher is liable to become sentimental, or to cheapen instead of elevating the subject. The chief stress should be upon the intellectual method, and if the dependence of man upon the various institutions and processes of society, its laws and other agencies of justice, its opportunities for acquiring the

goods of life and the means of happiness, its stock of inventions and ideas, its systems of education, its provisions for family life—if all this is presented, it can hardly fail to make a powerful impression.

In presenting this material stress may properly be laid upon the method of intelligent study as the most hopeful method for meeting the difficult problems of social, industrial, and political life. Society is just beginning to grasp the conception that it may go forward intelligently, that it may utilize all the discoveries of medical science to prevent disease in a systematic way. It is premature to attempt to teach boys and girls just how they may avert social and political evils, but it is not absurd to teach them that there is a scientific way of working at these problems, and that this method is more promising than the older methods of emotional appeal. Some things are still unsettled. It is not desirable for the public school teacher to be a partisan in issues which are matters of political debate, but if the whole occupation of the teacher and if the whole scientific method is worth anything, its function ought to be not to decide these questions off-hand for the pupils, but to give them a method of study which shall prevent them from being carried away by emotionalism on the one hand, or from being fossilized by tradition on the other. I do not think we have at present a subject matter of this sort worked out. I do believe that we need a discipline of this sort, and that a study can be worked out which shall be no more difficult than physics or Latin syntax, and at least as valuable to the American citizen as the history of ancient Greece or the rudiments of a foreign language.

### **Kind and Amount of Formal Moral Instruction to be Given in Public Schools\***

CHARLES DE GARMO

Professor Science and Art of Education, Cornell University, Ithaca, New York

The opening paragraph of the official program of moral instruction in the primary schools of France reads as follows:

"Moral instruction is intended to complete, to elevate, and to ennoble all the other instruction of the school. While each of the other branches tends to develop a special order of aptitudes or of useful knowledge, this study tends to develop the man himself; that is to say, his heart, his intelligence, his conscience; hence moral education moves on a different plane from the other subjects. Its force depends less upon the precision and logical relation of the truths taught than upon intensity of feeling, vividness of impressions, and the contagious ardor of conviction. The aim

---

\*Prepared for the Fifth Annual Convention, Washington, D. C.

of moral education is to cause one to will rather than to know; it arouses rather than demonstrates; it proceeds more from the feelings than from reasoning; it does not attempt to analyze all the reasons for a moral act, it seeks before all to produce it, to repeat it, to make of it a habit which will govern the life. In the elementary school it is not a science, but an art—the art of inclining the will toward the good.”

The central idea of this paragraph is that forms, as such, are devoid of the energizing power that leads to action; that the essential element in moral training is emotion striving to reach an intelligible end, and finally crystalizing into habitual modes of feeling and conduct. Moral energy has its root therefore in feeling, and without this we are not stirred to action.

The inculcation of a mere knowledge of a moral law gives us no warrant for expecting that children will obey it, for though the machinery may seem complete, the driving force is wanting. In the words of John Dewey, “The function of desire in the moral life is to arouse energy, and stimulate the means necessary to accomplish the realization of ends otherwise purely theoretic or aesthetic.”<sup>1</sup>

The moral ideas of the race have their genesis in the requisites for survival. Conduct that has promoted race existence has been pronounced good, and that which has tended to race extinction has been deemed bad. The maxims of this conduct have been transmitted to the young through introduction, reinforced by religious, parental, and communal authority, and accompanied by punishment both private and public for infraction. In other words pain, authority and ceremonial have combined to impress the mind and heart with the absolute necessity of obedience to the forms of moral law which the conditions for survival impose. In primitive society these forms relate chiefly to food, shelter and clothing, treatment of friends and foes, obedience to superiors, respect for property rights of others, etc.

When, however, we attempt to impart the condensed moral experience of the race to a body of modern school children in formal guise without the authority, the punishments, and the ceremonials that impressed the maxims of that morality upon the race, we violate every law of sound psychological procedure unless we can at the same time devise some adequate means for arousing the necessary ethical emotions thereby establishing the needful moral incentives. This is the reason why American school men have always looked coldly upon attempts to impose a system of formal moral instruction upon the public schools, and at the same time we find in these facts the reason why religious bodies have insisted upon keeping all catechetical instruction under the influence of church authority and ceremonial.

---

<sup>1</sup> Interest in relation to Training of the Will, p. 21.

An interesting attempt is now being made in France to impart a system of formal moral instruction which shall successfully supplant the former ecclesiastical one. It looks to secular rather than religious sanctions, and strives to arouse ethical emotions and to establish moral habits in new ways. The program includes duties of the child in the family, in the school and in the community; duties towards one's self, such as care of the body, cleanliness, health, temperance, etc., and the higher virtues of the soul; duties toward God, chiefly reverence and obedience; and, finally, duties as a citizen in the community and the state.

Judgment is divided as to the effect this French program of moral instruction is having upon the children. The church party is full of scorn for any such seeming makeshift, not only because it takes from them a privilege they have always enjoyed, but because they are unable to see how a system of moral instruction which is devoid of religious sanction can have any moral force. The state party, on the other hand, while admitting imperfections incident to the newness of the experiment, the lack of properly prepared teachers, etc., sees in the system a successful shifting of moral instruction from a dogmatic church basis to one that is ethical and rational, in which the authority of the priesthood is supplanted by the sanctions of custom, reason, and natural and civil law. American observers criticize the system, not so much for its lack of religious sanction, as for its purely formal, hence mechanical and wooden character.

The purpose of all our attempts at moral instruction must be to transform moral ideas into moral ideals by arousing vivid and lasting emotions concerning them, and by crystalizing these ideals and emotions in enduring moral habits. Formal instruction as such has to do with the mere starting point in this process, namely, the moral ideas which we shall endeavor to impart. That these ideas should be sound and adequate to the needs of modern society is self-evident, and it is also evident that they should be imparted. The only caution needed is that these first steps of moral culture should not be mistaken for the whole process.

Doubtless the old forms of moral maxims by means of which we try to express our moral ideas will continue substantially unchanged, but, unless as Professor Ross says, we are to need an annual supplement of the decalogue, the content of these forms will have to be enlarged to meet the needs of present-day society. The old content arose from the old conditions for survival, the new content which must be recognized, arises from the new order of things, in which an economy of pain and deficit is replaced by one of co-operation and economic surplus. This transformation is double faced, giving a new aspect both to virtues and to vices. The old distinction between sin and crime, the one being a violation of the laws of God and the other of the laws of man, made

it possible to separate church and state and to promote the higher development of each. A new distinction is now called for in the first category; namely, sin as it affects the individual primarily, as in the various forms of vice, and sin as it harms others chiefly, yet without incurring legal penalties. Doubtless in time these social sins will become as clearly defined, and be as heartily condemned by all right-thinking persons as the grosser forms of personal vice or of revolting crimes against the public order now are, for they are direct attacks upon the means of subsistence for large classes of our population, but the teacher should not wait the slow growth of public indignation to recognize and combat these most insidious forms of wrong. We must all fight the injustice that is not yet universally despised and punished.

Turning to the other side, we find the prevailing ideals of virtue associated with qualities evolved from conditions of poverty and danger and pain, such as no longer dominate our civilization. To take a single example, the splendid qualities of sympathy and self-sacrifice under the old order found expression almost wholly in personal service and deprivation. The parents would work until they dropped to feed the starving children or give up all chance of ease or personal comfort to restore them to health or save them from peril. These virtues are deeply ingrained in the race, so that men daily risk their lives to rescue their fellow beings from the perils of fire and water and swiftly moving vehicles. Mothers are still willing to hold their midnight vigils in the chambers of the sick, or to spend their strength and substance in combatting the foes of health. Admirable as are these personal manifestations of the ingrained virtues of the race, they are no longer the chief means of survival in our large urban communities. It takes a larger unit than the family and more than a personal service to meet the modern conditions of health, comfort and survival. Dirt, disease, fire, and the like must be combatted by co-operative rather than by personal service. In short, men must learn to supplement the altruism of personal service and sacrifice by the altruism of income—they must be able to see the victim not only when he lies before them in the street, but also when he has been conveyed to the hospital; the mother must be taught to aid in the public warfare against dirt and disease and discomfort and to contribute a thought and a mite to the public agency that is able to save her child, when all her heart-breaking self-sacrifice in personal service in the home would be spent in vain.

Without attempting to develop the wider bearings of these new aspects of morality, the interested student is referred to the abundant suggestions in the newer literature of the subject, especially in such books as Professor Patten's "New Basis of Civilization," and Professor Ross's "Sin and Society."



## **The Teaching of Social Hygiene, and the Bearing of Such Teaching on the Moral Training of the Child\***

WINFIELD S. HALL, Ph. D., M. D.

Professor of Physiology, Northwestern University Medical School, Chicago

The expression Social Hygiene, in its broadest sense applying to the maintenance of health in the body social, has been in recent years applied particularly to that phase of social wellbeing associated with sexual wellbeing on the part of the units of the body social, that is, sexual right living on the part of individuals, especially so far as this sexual right living affects society.

The teaching of social hygiene must begin in early childhood, and its importance as a part of education should never be lost sight of by parents or teachers until the individual is well launched in the adolescent period. By the end of the period of puberty, the fifteenth year in girls, and the seventeenth year in boys, the youth should possess sufficient knowledge on sexual matters to protect him not only from the vices that are so likely to become habitual during these years, but also from making mistakes in the care of the sexual system, which might lead to the undermining of the general health.

The development of the sexual equipment and function, and the knowledge of the same has a double bearing upon moral development and training.

In the first place, the subject of sex and sexual functions has been long associated with prevarication, secrecy, and other mental attitudes, on the part of parent and teacher, prejudicial to the proper moral development of the child. It would be impossible to find any other subject regarding which children are so uniformly lied to.

We can imagine a boy of eight being brought to the bedside of his mother, and shown a baby sister who had opened her eyes upon life two days previously. Any normal boy, with a mind sufficiently active ever to amount to anything, would be certain to ask under such circumstances, "Where did baby sister come from?" The replies which most mothers give to such a question fall readily into three different categories. First, is an evasion of the question by asking some other question, or by changing the subject, or giving an ambiguous, equivocal answer. This evasion of the question only puts off to a subsequent period a repetition of the same question. The second method of meeting this question is deliberately to lie about it, and deliver some such fantastic fiction as that "the baby was found out in the garden under a bramble bush," or that "the doctor brought it in his little handsatchel," or that "the stork brought it in the night." The third method of meeting such a question is to tell the truth. Now, this may seem to be an entirely new idea to many people, that

---

\*Prepared for the Fifth Annual Convention, Washington, D. C.

they can answer the question regarding the origin of babies by telling the plain, unvarnished truth. But the wise mother will see that here is an opportunity. The psychological moment has arrived for opening up a most difficult subject under most favorable conditions, to tell Johnny in a matter-of-fact way, and as though all the world knew it excepting himself, that baby sister was formed within mother's body, and that the material that made the little baby's body was taken from mother's blood, and that is what makes mother's cheeks so pale and mother's hands so thin and white. The very next question that Johnny will ask, under such circumstances, will be: "Mother, was I formed in your body?" and on receiving an affirmative reply, the inquiring child will be brought nearer to his mother than ever he was before. Many a child under such circumstances will throw his arms about his mother's neck and tell her that he never loved her so much before. The child is overcome with the thought of this great initial sacrifice which the mother makes for the child. It is unnecessary to say that the mother in that moment has won a position in the heart of the son from which she can never be displaced.

It goes without saying that whenever questions arise in the mind of that boy he will turn at once to his mother, knowing that she will tell him the truth, and feeling absolute confidence in all she may tell him on this and related subjects.

On the other hand, it must be perfectly evident that if the mother has deceived her boy in either one of the ways mentioned above he will find it out, surely not long after he enters the public school, and when once he finds that his mother has deliberately deceived him he will be subjected to two irreparable losses: first, the loss of respect for his mother; second, the loss of her guidance at critical moments, because he will not again go to her with a problem related to any matters of sex.

The mother that holds the confidence of her child by answering his questions truthfully is always able to get his immediate attention and response if she wishes to open up any matter connected with this subject. For example, if she wishes to explain to him that she does not wish him to take part in any of the vulgar habits which some boys indulge in in water closets, back alleys, and barns; he will understand her instruction and accede readily to her request to abstain from all such things. In fact, the chances are ten to one that he would instinctively feel that the practices referred to were ignoble and vulgar, and needs only this little word of caution from his mother to put his feet on firm ground, from which they cannot be stirred by the influence of obscene associates.

What is true of the mother's relation to the boy is quite as true, and perhaps in an intensified manner, in her relation to her daughters. These little people, either girls or boys, can be very safely led by a wise mother. When they reach the beginning of adolescence there is a parting of the ways for boys and girls.

The mother who has led her girl through the little problems of childhood is sure to retain a hold upon this girl's confidence and love which will enable the mother to lead her safely through the greater problems of adolescence and young womanhood.

As the boy approaches the adolescent period he should come under the influence of a father whose wisdom is as great, and tact as faultless, as that of the mother described above. This father will be able, in little talks with his boy, to protect him from the vices into which boys are so likely to fall when left uninstructed. He can fortify himself with sane, safe knowledge on sexual matters against the sexual vices of the adolescent and the adult, as the mother protected him against the micturitional and sexual vulgarities of childhood.

In the above paragraphs we hope we have made it clear that the child's moral training depends in no small degree upon the way in which his questions regarding such sexual matters as these are answered. If these questions are answered evasively, equivocally, or untruthfully, the child is at once, by that very act, started on the downward road morally. If, on the other hand, these questions are answered in a straightforward, matter of fact, truthful way, the child is by that very act given a strong upward trend in his moral development. This intimate association of the moral development of the child with veracity in handling problems of sex is the first point bearing on the moral teaching of the child.

The second phase of this problem can be very shortly set forth. It hardly seems possible that any parent or teacher should doubt the value of instruction in matters of sex. We take great care to instruct our young people as to the care of the digestive system, the choice of foods, methods of preparing them, importance of proper mastication, and importance of regularity of meals, and importance of regularity in responding to calls of nature. We teach our children the importance of good ventilation, and of vigorous muscular exercise in the open air; we teach them the importance of cleansing and tonic baths, and various other phases of personal hygiene, but on all matters relating to sex it has been the custom for many generations to draw the veil of secrecy and mysticism. This idea is unpedagogical, unscientific, immoral. It is the inherent right of every adolescent child to know enough about his sexual equipment so that he will be able not only to guard against disease, but to keep the sexual apparatus and other parts of the body which depend more or less upon it, and through the sympathetic nervous system indissolubly connected with it, in a state of vigorous good health. This instruction should be begun by the parents in the way indicated above, and there is no reason why it may not be conducted completely by the parents. It is true, however, that many parents, even if willing to instruct their children, have only limited and vague information regarding these fundamentally important subjects. It therefore falls to the lot of the teacher to take up the duty

where the parent leaves it. Except in rare cases, the Sunday school or Bible school teacher will find it very difficult to open up this question. There are several considerations which make it difficult—considerations which will suggest themselves at once to the reader, and need not be discussed here. The teacher in the public school, in the higher grades of the grammar school, and the teacher in the high school may, however, give definite instruction on this subject without occasioning any criticism on the part of parents, providing, of course, the instruction is given in a tactful and wise way. In the grammar school, if the principal of the school is a man, and has the confidence of his eighth grade boys, he can well talk with them on this subject, perhaps taking two or three half-hour periods to open up the subject and discuss it freely among themselves, answering any of their questions and giving them definite knowledge sufficient to guide them in their sexual life until they are ready to enter the marriage state. In such a school any young lady teacher of the upper grades, who has the full confidence and love of the seventh and eighth grade girls, might meet them in a similar capacity. In the case of high school pupils, the teacher of biology, or the physical director in the gymnasium, or the principal of the school should, because either of official relations to the pupils or because of the character of the subject in which they specialize, be able to command the respect of young people of their own sex on these matters, and be able to conduct conferences with groups of the pupils. If the ground cannot be fully covered by some of the teachers of the high school with both the boys and the girls, it would be altogether proper for the principal to invite in a medical man or a medical woman to present this matter to the boys and the girls, respectively. In many cities the Young Men's Christian Association, through their boys' secretary, performs a similar service for the community, especially for their patrons.

That parents and the schools have been remiss to an alarming degree in these fundamental duties was impressed upon the writer's attention when on several occasions recently an audience of college men was asked to indicate by the uplifted hand how many had had at home or at school any adequate instruction on matters of sexual hygiene. Never more than one in twenty indicated having received any such instruction. A list of printed questions sent out to college students yielded similar results, so that we are safe in concluding that about one in twenty of college men have received adequate instruction in these matters.

In conclusion, the writer would make an earnest plea for the teaching of the principles of social hygiene in the public schools, urging that this teaching should always supplement that given by the parents. The primary duty rests with the parents, and if fully discharged by the parents would relieve the schools of any responsibility. When the youth are fully instructed in the principles of social hygiene, at home or at school, we shall find that a long step has been taken in their moral training.

## The Relation of Industrial and Commercial Training to the Development of Character\*

JAMES E. RUSSELL, Ph. D., LL. D.

Dean of Teachers College, Columbia University, New York

Vocational training aims primarily to develop technical skill in some more or less narrow field. The art of doing things so as to merit the approval of those concerned in having things done in some particular way implies an understanding of the scientific principles involved and an insight into the conditions presented. The intellectual grasp of a situation, guided by sympathetic imagination of ways and means of attaining desired ends, is prerequisite to successful accomplishment in any art. The laborer who can do only what he is told to do, and in a definitely prescribed manner, is little more than a machine. Vocational training is intended to give some degree of self direction under conditions more or less changeable in the attainment of ends more or less perfectly understood.

In this type of education the trade-school stands at one extreme, the university professional school at the other. The trade-school emphasizes the development of technical skill with just enough intellectual power and appreciation of values to make that skill effective. The professional school, on the other hand, lays stress on scientific foundation and seeks to develop ability to meet new and unexpected situations. The professional man is expected to know when to follow the rule and how to modify it in emergency. Hence, in professional schools, relatively less attention is given to routine technical training, trusting to individual initiative to find a way when need arises. But all grades of vocational training have this in common—they all aim to fit a man better to do some work in which he can take pride and from which he can gain a livelihood. The sense of mastery in any occupation, however humble, begets pride in the accomplishment. It lightens toil and ennobles drudgery. This it is that differentiates the laborer from the skilled mechanic, the bungler from the professional expert. The ability to give expert service not only adds to the joy of living but assures a living wage and a decent livelihood. Success in life, it has been said, is doing what you would do anyway, and being paid for it.

The mastery of an art implies the fixation of habits through intelligent and prolonged practice—the ability to do today what was done yesterday, and tomorrow what is done today. This is character, the distinguishing mark that persists in the midst of change. There are few marks of personality that endure more

---

\*Prepared for the Summer Meeting of the Council, 1908.

persistently or stand out more prominently than those associated with making a living. The reason is that with most of us the day's work provides little more than the necessities of life, and the better we do our work the more devoted are we to it. It follows, therefore, that stability of character is largely identified with the arts which provide for daily bread.

It should be noted, however, that many relations of our family and social life stand quite apart from our vocational occupations. One may be a skilled workman or a professional expert and at the same time a faithless husband, a bad neighbor, a dishonest trader or a dangerous citizen. Stability of character in one social relation is no guarantee of reliability in all. But without the ability to earn a decent livelihood, none of the domestic or social virtues can thrive; with it the conditions are right for the development of all that is best in manhood or womanhood. There are no limitations to the moral evolution of the independent and self-supporting man who finds himself in congenial social surroundings.

This reminds me of the experience of the small boy who had been duly impressed with the story of St. Simeon Stylites and his lonely life on his isolated tower. When occasion offered he took possession of the kitchen, arrayed himself in sackcloth and ashes and took his place on a stool surmounting the cook's table. His comment on what happened when the cook found him there on her return was to the effect that it is very difficult to be a saint in one's own family.

My view of the relation of industrial and commercial training to the development of character is implicit in what I have already said. In so far as this kind of technical training makes for rapidity, accuracy and perfection of workmanship, it must inevitably set up standards of excellence which daily test one's ability to conform. To the extent that this kind of training enables one to earn a better livelihood it affords the only safe foundation for the upbuilding of the domestic and social virtues. The pride that such training may arouse in even menial occupations is a most effective safeguard to the temptations that beset the idle and a constant incentive to better achievement. In so far as this training affords an understanding of scientific principles and gives an insight into the conditions that justify the expenditure of human labor and explain the motives that control social conduct, it makes for social service and intelligent citizenship. Such training is obviously supplementary to other accepted modes of education, but it is so obviously fundamental in the educational system of a democratic society, wherein the strength of all is the united strength of each, that one wonders why it has been so long neglected in our own United States.

## The Relation of Commercial and Industrial Training to the Development of Character\*

CHARLES ZUEBLIN

Boston, Massachusetts

"Neither our business nor our politics is any longer safe unless education means as much as this, the aim of influences acting continuously on the laborer in his daily craft."

This statement of John Graham Brooks is one of the most important in modern economic literature. Man's chief education takes place through those processes which he follows during the most of his working hours throughout his industrial career. The school is an economical device for expediting the preparation for life's work, and in it character may be so shaped as to resist subsequent influences. But in any case education is completed in the shop, or the store, or the office, and commonly the influence of the schools is well-nigh wiped out.

In the ethical training of the worker and citizen it is indispensable to contrast the influences of contemporary industry and commerce. These may be grouped under negative and positive forces. The negative forces of present-day industry are monotony, exhaustion, specialization, dependence. The positive forces are regularity, intensity, association, co-operation.

NEGATIVE. 1. *Monotony*—Most industries today are attended by a considerable amount of monotonous labor, which, by its repetitious character, tends to reduce the worker to a mere machine. As it was expressed recently by a sweatshop worker, "What is the fate of a man who sits in the factory with a brain which is full of activity, who longs for good, useful work, for work which could be appreciated by all, which could bring comfort and pleasure may be for the whole world, and this man or woman must sit as a machine, near a machine, and do a duty which could be done by any child, or by any one who has no abilities whatever, or by one that wants to amuse himself for a while in order to give his brain a rest, and to such work is a capable man enslaved for long hours, not being allowed to utter a word to anyone; he is supposed in fact to behave as a dummy."

2. *Exhaustion*—The specialization of work today under unsatisfactory sanitary conditions, with insufficient opportunity for recuperation, tends to the exhaustion of the worker. His days of industrial usefulness are too few. His years on earth are abbreviated. He is thrown ruthlessly on the human dust-heap when he might be enjoying life and enriching society.

3. *Specialization*—The division of labor compels the individual to devote his energies to some minute process which pre-

---

\*Prepared for the Summer Meeting of the Council, 1908.

vents the development of the whole man. There are over a thousand processes in the modern watch factory. In some industries the fraction of the work which is intrusted to worker is so small that he is unfamiliar with the finished product.

4. *Dependence*—The vast majority of workers today are industrial dependents. It is of course necessary to have executive direction. The manual worker must be subordinated to the administration, but unless the worker can have some voice in the control of his destiny he not only becomes a docile, unambitious automaton, but a dependent, willingly submitting to the dictation of a boss. Not only are the majority of hand and brain workers dependent upon those who control industry, but most women are economically dependent in their domestic occupations, and most of those who have their capital invested in industry submit without protest or inquiry to the direction of the small group who control fifty-one per cent of the stock. A little handful of men is directing the industrial destinies of the republic, perhaps in the interests of posterity, but to the nation's moral and civic injury.

Corresponding to these negative, there are hopeful positive features of industry.

POSITIVE. 1. *Regularity*—If the rigid organization of modern industry means monotony, it also induces regularity. The poets have attributed an idyllic quality to the weaver and cobbler working independently at will, but the factory worker of today, moving at the sound of the whistle or the bell, is leading a more normal, wholesome life. If the hours are not too long, the regularity of the work induces appetite and sleep, and tends to the promotion of regular habits outside the shop.

2. *Intensity*—The exhaustion, which is to be deprecated, need not preclude the intensity, which is desirable. The average worker can "speed up" to a certain limit without damage, if his hours are not too long and his wages and home surroundings make recuperation possible. It is more fun to handle a number of looms than one, when the energies are not overtaxed. As one moves from West to East one finds the same amount of work better done in a briefer time. The best lawyers and doctors have shorter hours in which their accomplishments are superior. The Sunday rest and Saturday half-holiday, the multiplication of festivals, indicate the possible superiority of concentration.

3. *Association*—The idyllic quality of the situation of the isolated cobbler and weaver is also damaged by comparison with the advantages of association. Many workers thrown together constantly in their daily labors, going to and from work together, discussing the problems of the day, find that fellowship which is too often lacking in primitive industries. Employer and employed are not so intimately associated as formerly, but the em-



ployees develop an *esprit de corps* which is indispensable to a democracy. The consequence is a greater enjoyment of life as its basis, and an increasing appreciation of the last of the positive elements to be mentioned—co-operation.

4. *Co-operation*—As the education of the worker advances in school and out, it is possible for us to witness daily the advantages of co-operation. The significance of this element in promoting commercial welfare, as contrasted with the time-honored claims of competition, is gradually impressing the masses who may serve their own interests only by the further development of co-operation. It is not easy for the united workers to supplant the employers, and for a long time may be undesirable. But already they have demonstrated the possibility in private industry in Great Britain and in public activities everywhere. The foundations of the larger moral life of the future in industry and the state are being laid in the increasing co-operation of today. The state will serve the public better and the public will become humanly more efficient as industry becomes increasingly co-operative.

### **Books for Moral Training in Schools**

A Description of Some Good Books Available for Promoting  
Moral Training in the Public Schools

CHARLES E. RUGH

Professor, The University of California, Berkeley, California

All good books available will promote morality if they come into vital touch with either the teacher or pupil. This report aims to suggest a few that are more immediately applicable to this important problem.

There are certain indefinite but firmly grounded doubts in the minds of many teachers concerning formal moral instruction. All give intellectual consent to the idea that *character* is the heart of the matter. Most intelligent people agree that moral training is necessary in the development of good character. Disagreement arises over the problems of direct moral instruction. With many school people this takes the form of an effort to shunt this part of education onto the home and the church. For this and other reasons there has been no urgent demand for texts. This in part accounts for the quantity and quality of the books available.

In the campaign for better moral and religious training, men and movements are more powerful and more important than books, important as these are. Jane Addams and Social Settlements, Judge Ben. Lindsey and the Juvenile Court, The Henry George Junior Republic, Mother's Congresses, The Playground

Movement, Children's Clubs, The School City, and similar movements, local and national, offer the most immediate means in sight and training for moral leadership. In addition to these more vital ways and means, the magazines and books are coming to play an important part in awakening and enlightening the teaching body.

Magazine articles are omitted from this hasty report, but should form a supplement to it.

Aside from standard literature there are practically no texts for pupils available. The few books so intended are included in the general list.

Adler, Felix. *The Moral Instruction of Children*. Pp. XIII and 270. International Education Series, D. Appleton & Co., \$1.50, (New York, 1895.) This book has repeatedly been described as the best book in the field of ethical instruction. It consists of a discussion of the principles underlying such instruction, and then gives the material suitable for applying these principles. The material is better than the theory, but neither represent Adler's best thought in this field. The institutional aspects of the school as a means of moral training are practically omitted. Literature is one of the chief means in developing the moral ideal, and the material here suggested is standard and fairly well graded. Neither the theory nor the lesson provide for the expressive aspect of moral training.

Baldwin, James Mark. *Mental Development in the Child and the Race; Methods and Processes*, \$1.75, (New York, 1894); *Social and Ethical Interpretations in Mental Development*, \$2.60, The MacMillan Co., (New York, 1897). These two volumes are a study in Genetic Psychology from the point of view of both the individual and the race. It is refreshing and instructive to have these observations and interpretations of child life by a trained psychologist.

In the first volume, after stating the genetic problem, the author elaborates the principles of Suggestion, Habit, Accommodation, Imitation and Volition.

The second volume aims to inquire to what extent the principles of the development of the individual mind apply also to the evolution of society. The method is genetic, relying upon psychogenetic evidence drawn largely from direct observation of children. The main thought which runs through it is the conception of the growth of the child's sense of personality.

Mr. Baldwin has undertaken a very large problem and has worked it out in a large way, having gathered and organized a mass of very valuable material. Those working over these volumes will be richly repaid in information and insight. The

books are technical, necessarily so, and in many sections obscure, especially to those not accustomed to think in biological and psychological terms.

Bryant, Sophie. *The Teaching of Morality in the Family and the School*. Swan Sonnenschein & Co. (London, 1897.) Miss Bryant bases her book on personal experiences with school girls in "instruction in morality." After an analysis of the intellectual processes in "the pursuit of moral wisdom" the authoress treats the subjects of virtuous character and social membership. The book does not make use of most modern ideas on ethics, but is suggestive and sensible.

Burbank, Luther. *The Training of the Human Plant*. Pp. 99. The Century Co., (New York, 1907.) Burbank has given us a new way of thinking of educational process. He has had new and original insight into the processes and problems of development, into the relations of heredity and environment. Not heredity, not environment, not development, but all of these he regards, as the raw material for the selective crossing of species is the method of progress. By this process applied to the "vast mingling of the races brought here by immigration" Burbank thinks there is here in the United States the opportunity of developing the finest race the world has ever known. He emphasizes the necessity of a well-developed body as the *sine qua non* of character, and shows how this body is to be gotten both by crossing and by nurture. He has not carried the application of "crossing" into moral training as far as its possibilities and importance warrant, though he has hinted at it in several places.

Coe, George Albert. *The Spiritual Life: Studies in the Science of Religion*. Pp. 279. \$1.00. F. H. Revell Co. (New York, 1900.) A careful study of the moral and religious life in the light of psychology and pedagogy. Of especial value for the period of adolescence. *Education in Religion and Morals*. \$1.35. Fleming H. Revell Co. (Chicago, 1904.) One of the best works yet produced on this vexed question. "It is not chiefly a book of methods, nor is it merely a treatise on educational theory. It is rather an effort to bring the broadest philosophy of education into the closest relation to practice; to show how principles lead directly to methods." The book is sane and sound educationally, morally and religiously.

Comegys, Benjamin B. *A Primer of Ethics*. Ginn & Co. 40 cents. (Boston, 1891.) This is an abbreviated and adapted edition of "The Rollo Code of Morals" by Jacob Abbott. The book is suggested here not because it has any particular value, not because it can or will be used, but to show the kind of material

available as a text-book. The idea of the book is expressed in a quotation from Charles Dudley Warner, "The thing that can be done is to introduce into every public school a simple text-book of ethics, and drill it into every child from the youngest to the oldest." The chief value of the book as a text for children is, that it furnishes an example not to be imitated.

Dewey, John. *The Study of Ethics*. A Syllabus. Register Publishing Co., The Inland Press. (Ann Arbor, Michigan, 1894.) "Amid the prevalence of pathological and moralistic ethics, there is room for a theory which conceives of conduct as the normal and free living of life as it is." \* \* \* The book undertakes "a thorough psychological examination of the process of active experience, and a derivation from this analysis of the chief ethical types and crises."—Preface. This is a valuable treatment, especially so because Dewey has worked it out in its application to education, both in theory and practice. *Ethical Principles Underlying Education*. Third Year Book of the National Herbart Society, pp. 7-34. University of Chicago Press. (Chicago, 1897.) Deals with the fundamental principles of moral education. It shows that the moral life develops through self-expression in social situations. *The School and Society*. \$1.00. University of Chicago Press. (Chicago, 1900.) A statement of the educational and social principles controlling in the University Elementary School. *Interest as Related to Will*, with short discussions by Dr. Harris and Dr. White. Second Supplement to the Herbartian Year Book for 1895. An educational classic of which America may well be proud. As Dr. Harris says: "It well deserves several readings, as do all Dr. Dewey's works." It is a kind of supreme court decision on what Dewey calls "this educational lawsuit of Interest *vs.* Effort." The case is well stated. The psychological analysis shows that "it is in the matter of mediate interest that the one-sided theories arise, which on the one side (isolating the emotional phase), identify pleasure with interest; or, on the other (isolating the intellectual or ideal phase), deny interest and identify volition with effort." (P. 222.) What Dewey means by interest and what his critics mean by effort, are but two means of self-expression, not mutually exclusive not even in opposition, but two phases of all self-realization.

Du Bois, Patterson. *Beckonings from Little Hands*. Pp. XIII and 166. 75 cents. John D. Wattles & Co. (Philadelphia, 1895.) Mr. Du Bois is a man of insight into the spirit and life of the child. This is a sincere interpretation of childhood based on experiences with his own children. Admirably adapted for developing sympathy and insight. *The Natural Way in Moral Training*. \$1.25, Pp. 328. The Fleming H. Revell Co. (Chicago,

1903.) Treats of the physiology and hygiene "in the nurture or education of the soul" by "Atmosphere," "Light," "Food," and "Exercise." *The Culture of Justice, A Mode of Moral Education and of Social Reform.* \$1.00. Dodd, Mead & Co. (New York, 1907.) Part I is devoted to Theory and is summed up in the sentences "Love is the great dynamic of the soul. \* \* \* Love needs a regulator. It needs the judgment of justice." The second part is made up of illustrations and applications.

Ellis, F. H. *Character Forming in School.* Pp. 235. Longmans, Green & Co. (New York, 1907.) This volume gives the course of study and "Lessons" in Moral Training in the Warley Road School, Halifax, "just as they were prepared and given by the teacher." The weekly "schemes" are copied from the teachers' note books, and the compositions are those done by the children during the week they have been studying and practising the particular thought they have written upon." (Preface.) Intended for children from three to fourteen years of age. It singles out the "seven pillars in wisdom's house" and prescribes thoughts, nature work, literature, songs and games, occupations and pictures suitable for the development of each virtue. This book is rich in suggesting material, is quite formal in presentation, but may be kept vital in the hands of a live teacher.

Everett, C. C. *Ethics for Young People.* 50 cents. Ginn & Co. (Boston, 1893.) Contents: Morality in general, chapters I-X. Duties towards one's self, chapters XI-XXIII. Duties towards others, chapters XXIV-XXXVIII. Helps and hindrances, chapters XXXIX-XLV. This is the best text book yet published for the adolescent period, suitable for the last year of the Grammar School and for the High School, by a scholar and a thinker in sympathetic touch with youth. There are forty-five short studies covering the most important moral situations and problems that present themselves to boys and girls, with historical and practical illustrations well chosen. For this reason it is a book calculated to interest young people in the study of Ethics and Sociology. The best results will be attained when used by the pupils as a text. Teachers who have no regular lessons will find it helpful and suggestive for occasional talks, and topics. Most of the chapters may be read to a school with profit. Those interested in the Philosophy on which these lessons are founded will find it in "The Science of Thought," and "Poetry, Comedy and Duty," by the same author.

Forbush, William Byron. *The Boy Problem.* Pp. 219. \$1.00. Pilgrim Press. (Boston, 1907. Sixth Edition.) The number of editions speaks for the book. It is enthusiastic and well calculat-

ed to arouse enthusiasm. Suggestive on the problems of boys' clubs.

Gow, Alex. M. *Good Morals and Gentle Manners*. For schools and families. Pp. VI and 252. Van Antwerp, Bragg & Co. (New York, 1873.) Part I: Moral law. Part II: Municipal law. Part III: Social law, or politeness. One of the old books, but one of the good ones. The author's creed announced in the preface, covers the main points in moral discipline. The treatment is somewhat formal, but is illustrated by well selected anecdotes. Has been read with interest by adolescent boys and girls.

Griggs, Edward Howard. *Moral Education*. Pp. 352. \$1.60 B. W. Huebsch, (New York, 1904.) The most extensive and one of the good books on moral culture. It is literary rather than scientific, and theoretical rather than practical. It is an exhaustive study of the literature of the subject and in this respect it is of great service, though it is a long way removed from the practical problems of the school.

Guyau, J. M. *Education and Heredity*. Translated from the second edition by W. J. Greenstreet, with an introduction by G. F. Stout, Pp. XXIV and 306. The Contemporary Science Series. \$1.50. The Walter Scott Publishing Co. (London, 1891.) This is a very interesting and suggestive book. It gives a masterful treatment of suggestion and shows the application to education and especially to punishment.

Harrison, Elizabeth. *A Study of Child Nature*. \$1.00. Published by The Chicago Kindergarten College, 10 Van Buren St., 1895. Intended to aid mothers and teachers in training the child to a life full of "all the richness and joy which comes from a glad happy childhood." The "Talks" are interpretations and applications of Froebel's teaching. It is not a scientific study but is placed, as the author says "upon the broad basis of a science" from the following facts: "First, the child bears within himself instincts which can be trained upward or downward. Second, these instincts give early manifestations of their existence. Third, the mother's loving guidance can be changed from uncertain instinct into unhesitating insight." Each chapter discusses training based upon some fundamental instinct. It is a book expressing sympathy and insight rather than one giving facts or information.

Hyde, William De Witt. *From Epicurus to Christ*. A study in the principles of personality. \$1.50. The Macmillan Co. (New York, 1904.) This is an invaluable survey of the great ethical

leaders by means of well selected passages from their writings. A most interesting and valuable feature of the work is the comparisons between the systems of principles and the pointing out of the most conspicuous modern parallel. This book ought to be of great service to teachers who think they are too busy to study these masters at first hand.

Hall, G. Stanley. *Adolescence. Its Psychology and its Relation to Physiology, Anthropology, Sociology, Sex, Crime, Religion and Education.* Two volumes, Pp. XXI and 589 and VI and 784. \$7.50. D. Appleton & Co. (New York, 1904.) This masterpiece in American pedagogy cannot be described; fortunately it does not need it. Pres. Hall has viewed the problems of moral education from more points of view than any other writer, and any one who would be intelligent on this subject will study these volumes.

James, William. *Talks to Teachers on Psychology, and to Students on Some of Life's Ideals.* \$1.50. Henry Holt & Co. (New York, 1901.) Is a bright, enlightening application of psychology to education. It is of especial service in the problems of training because it shows in a brilliant way that "all consciousness leads to action" of some kind or other. The book names the fundamental instincts upon which right reactions must be founded, and at least suggests the way by which the proper "acquired reactions" may be developed. *Varieties of Religious Experience.* Pp. XII and 534. \$3.20. Longmans, Green & Co. (New York, 1903.) The "Varieties" here set forth are exaggerated forms, but the book has value as a most remarkable demonstration of the power of a religious ideal to transform the life.

Johnson, George Ellsworth. *Education by Plays and Games.* Pp. 234. Ginn & Co. (Boston, 1907.) Good in theory and also very practical in suggesting games. Best in hints concerning the proper supervision of play. Ought to be studied by every school principal.

King, Henry Churchill. *Personal and Ideal Elements in Education.* \$1.50. The Macmillan Co. (New York, 1904.) President King is not only a living protest against the modern tendency to exalt possessions above character and machinery above persons, but is also a clarion voice sounding forth the transcendent importance of the ideal elements of human life. The book is a series of addresses but has an organic unity due to the fact that they are the application of the same great psychological principles to different problems of education and religion. He summarizes the

conclusions of modern psychology under four heads: The complexity of life; the unity of man; the central importance of will and action; and the concreteness of the real, involving a personal and a social emphasis. The same Christian spirit and principles elaborated in President King's two volumes: *Reconstruction in Theology*, and *Theology and the Social Consciousness*, permeates these addresses. The last address, "How to Make a Rational Fight for Character," is a clear exposition of the psychology of self-mastery.

Larned, J. N. *Primer of Right and Wrong*. For Young People in Schools and Families. Pp. VI and 167. 70 cents. Houghton, Mifflin & Co. (Boston, 1902.) Intended as a text book for teachers and pupils. Chapters: Right and Wrong; The Natural Impulse to do Right and our Freedom to Obey or Disobey it; The Trust of our Moral Freedom; Self-control and the Formation of Habit; Confused Notions of Right and Wrong; Integrity—Honor—Honesty; Right and Wrong in Business; Right and Wrong in Citizenship; Sympathy—Benevolence—Helpfulness; Gentlemen and Gentlewomen—The Ideal of Character and Culture. Some good examples from history and literature are added. One of the best texts yet published for direct ethical instruction.

Mabie, Hamilton Wright. *The Life of the Spirit*. \$1.25. Dodd, Mead & Co. (New York, 1899.) These short essays give rare glimpses into the ways and means of spiritual growth. This volume is suggested in order to lead more teachers to become acquainted with Mr. Mabie, and because the reading of this book is fine exercise in viewing morality and religion from the genetic point of view.

MacCunn, John. *The Making of Character*. \$1.25. Some Educational Aspects of Ethics. The Macmillan Co. (New York, 1900.) Professor MacCunn has appropriated much modern psychology and has shown its application to the process of character development. The work is not very well organized but covers a very large proportion of the field of practical ethics, but it is especially valuable in the cross references given.

*Moral Training in the Public Schools*, The California Prize Essays, by Charles Edward Rugh, T. P. Stevenson, Edwin Diller Starbuck, Frank Cramer, George E. Myers. Ginn & Co. (1907.) "The donor of the prize fund named as judges, Rev. Charles R. Brown of Oakland, California; Dr. David Starr Jordan, President of Stanford University, and Professor Fletcher B. Dresslar of the Department of Education in the University of California." The five essays here printed were selected from over three hundred submitted. The first essay views the school as a social cen-



ter providing the occasion suitable for developing the moral instincts into rational insight. The second essay, after reviewing the arguments for a non-secular education, offers his "True and Adequate Solution" in the proposal to base moral training on the State laws which deal with moral duties. The third essay, like the first, discusses the instinctive basis of morality and then elaborates what the author calls "the most central fact in morality," "the adjustment of the individual to the other persons and to the social group." The fourth essay is a broad general treatment. The last one gives a brief treatment of what is done in moral training in American Schools, German Schools, French Schools, and English Schools and follows this by some important conclusions.

Ross, Edward Alsworth. *Social Control, A Survey of the Foundations of Order*. Pp. XII and 463. \$1.25. The Macmillan Co. (New York, 1901.) An interesting study in Social Psychology, treats of the means and methods society uses to bring the individual into conformity to the group. The author over-emphasizes society's power, or rather underestimates individual initiative and responsibility; still the book is of much service in these times of social reorganization.

Starbuck, Edwin Diller. *The Psychology of Religion*. An Empirical Study of the Growth of Religious Consciousness, with a preface by William James. \$1.50. Charles Scribner's Sons. (New York, 1900.) Though this is primarily a scientific study of religion it may be of great service to teachers. It shows in a striking way the close parallelism in the development of the mind and the body. The "storm," "stress" and "doubt" of adolescence are shown to be means towards "The birth of a larger self." The last chapter is given to "Educational Inferences." The features of most service on moral training are the setting forth of the stages of growth from childhood to maturity and "the importance of wisely anticipating the stages of growth and leading on naturally and easily from one stage into the next."

Tompkins, Arnold. *The Philosophy of Teaching*. Pp. XII and 280. 75 cents. Ginn & Co. (Boston, 1891.) *The Philosophy of School Management*. 75 cents. Ginn & Co. (Boston, 1895.) In these two volumes the author puts the emphasis where Socrates and Jesus did, upon the worth and dignity of the human soul. The educational needs today are (1) a teaching body fully conscious of this worth and (2) a teaching force able to make all school subjects and school exercises yield the largest ethical results. Human life is social and ethical from center to circumference and every educational agency is valuable and fin-

ally justifying only in terms of power to develop moral character. He shows how this ethical aim will organize the minutest details of the school work. The first volume reveals this fundamental law at work in instruction and the second volume shows the application of the same law in management and discipline. The old artificial distinction between secular and sacred truth never once clouds the moral issue. The author says, (Phil. of Teaching, P. 19.) "The mind is a unit, and the entire soul must be addressed in every lesson. The proposition in geometry as well as the poem should delight the heart and prompt to new issues of life. The simple intellectual truth, that five and five are ten, is warm with emotion and charged with ethical force when wielded by the efficient teacher." This is no mere sentiment, not even only an abstract ideal with Mr. Tompkins. It is his working formula. He sets forth a lesson on the pyramid, on the heart, on Lowell's description of a June Day, etc., also a case of punishment in a way calculated to produce just these results. Because of some prejudices and superstitions among many teachers concerning the word "philosophy," these works are not used as much as their very practical worth warrant. The author was a great soul with philosophic insight and also a practical teacher with the whole range of experience from the country school to the university. Every school problem and the school subjects are illustrated with concrete examples, each one a work of fine teaching art.

### **Educational Courses for Young People in the CHURCH**

MR. VON OGDEN VOGT

Associate Secretary, Presbyterian Board of Home Missions, New York, New York

I do not attempt a full statement of fact but rather to offer those suggestions likely to have most immediate practical worth.

#### *Relation of the Topic to the General Subject.*

The phrasing would seem to indicate the use of the word "education" in its proper and comprehensive sense, including training as well as teaching. This paper was evidently intended to be limited to "study" courses rather than to cover all that lies in the term "educational." Nevertheless, I ask your notice for a moment on the whole subject of the religious education of the young in the churches, because the fate of study courses depends upon a complete view of the whole subject.

But a comprehensive view of the whole subject is precisely what we do not have, either in local churches or in general agencies. Very few churches have in any way attempted to lay out

a full program for the Christian nurture of the young. Scarcely any have tried to harmonize the Sunday school with the young people's society, or in the case of large churches with the half-dozen or more clubs, guilds or associations, likely to be found. Moreover, the multiplication of general agencies does not tend to help unification in the local church. As to my own church, for example, the Presbyterian, there are no less than sixteen prominent agencies appealing for the attention of our young people. Some of these are departments of Presbyterian boards or organizations, others are general. Of the whole sixteen, not one is taking up the main question of Christian nurture. This makes it doubly hard for the local church to take up the main question.

The statement of the main question is comparatively simple. Here is a boy of six or seven years of age in one church. What are the things to be done with him and for him so that when he is twenty-five years old, a full grown man, he will be the sort of Christian and churchman we think he ought to be?

The importance of this general subject to the topic before us is evident. For example, all our great churches are responsible for extensive and important enterprises in foreign lands. No one will deny that somewhere in the process of education in the church, these foreign affairs ought to be made interesting to that boy. Somewhere there must be intelligent instruction concerning these great enterprises. Any individual church that is really taking up the main question, with an attempt to deal with that boy properly, would certainly include this instruction about the foreign work of the Church as a necessary feature of a rounded training for modern churchmanship. But instead of taking up this main question as a whole and as a single question, most churches have organized a Sunday school and promoted it, a young people's society, a boys' club, a mission band or two, and what not, without any thought whatever as to the part each of these was to play in a comprehensive system of Christian nurture. In such a church it frequently happens that some young people are instructed in missions in the Sunday school, some in the Christian Endeavor Society, many not at all and some in societies exclusively for missions where they lose the benefits of other features. Of two churches, which is likely to have results with educational courses, one that has a disjointed and unrelated general work among the young or one that has taken up the main subject as a whole, with an attempt to do justice to every part?

In any case it is clear that educational courses for young people cannot possibly have adequate place until haphazard dealing with the general subject shall give way to more logical plans.

*Miscellaneous.*

In the promotion of various study courses for young people, no denomination has accomplished so much as the Baptist through their Christian Culture Courses. The records show that during the past fifteen years over one hundred and fifty thousand examinations in these courses have actually been taken, while probably almost a million young people have engaged in the study. The method has been mostly that of individual private study. One of the most recent volumes in this series "The Young Christian and His Work" is an ingenious and helpful text in elementary ethics. General courses in the Methodist Church are evidently successful inasmuch as more than two thousand junior societies are now using the course for Junior Leagues. One of the Presbyterian Boards offers several text books in church history and doctrine. The Christian Endeavor movement promotes several correspondence courses, although the private reading suggestions of "The Christian Endeavor World" are much more widely followed.

Possibly the most effective courses of all are those of individual men in their own churches. It is impossible to estimate the number of these but their influence and worth is undoubtedly very great. They have wide variety. A minister in a New York City institutional church is leading a club of older boys through a course about stars. A new England Christian Endeavor Society has finished a thorough-going and deeply interesting series on ethics, conducted by the pastor. A Minneapolis pastor has built up a captivating work in home missions in his boys' club on the basis of Indian myths. Suffice it to say that any worker among young people will undoubtedly be paid large returns for any hard work along the lines of original studies.

*Courses in Church Affairs.*

The outstanding successes today in educational courses are the studies promoted by the official home and foreign missionary boards of the several denominations. It is said that during the season of 1906-07 fully one hundred thousand young people studied these courses, double the number of the season two years previous. The full records of this season are yet to be made but the publishers of the texts report that undoubtedly the number of the students will pass one hundred and fifty thousand.

The current text book in foreign missions is "The Uplift of China" by the celebrated missionary Dr. Arthur H. Smith. More than sixty thousand copies of this book have already reached the hands of students. In estimating the worth of these studies in foreign missions, we must bear in mind the reflex influence

upon the student as well as its value to the foreign enterprise. Those young people who fail to take up this study are losing a sense of the full sweep of the Kingdom's power, losing the best modern apologetic of Christianity and missing acquaintance with many interesting and inspiring heroes.

The courses now being presented by home boards deserve especial notice because they open a range of interest far wider than that ordinarily included in the term "missionary." The study of "Aliens or Americans?" last year has led the way to the use of "The Challenge of the City" by Dr. Strong during this season. The book is timely. It is fascinating. It cannot be read without opening to the mind the whole range of social and economic problems of the day that come flooding in to demand attention. Here is a thing that stirs young people. They make charts of cities. They see that one assembly district in New York has ninety thousand people with but a single protestant church. They study housing, food, schools, amusements, play grounds, municipal departments—all the things they can think of that effect people's lives for good and ill. They ask the question: How far is it the business of churchmen to have practical interest in social or public modes of promoting God's Kingdom? Well for the Church that her youth are doing this thing. It forestalls reckless thought of which there is a plenty. And it augurs a day of fuller and wider service by the church for mankind. Where is the minister who prays in secret for some touch of prophetic fire who would not have the minds and hearts of his young people stirred by the great issue raised?

Among the studies which have been successful in winning the attention of boys and girls, special mention should be made of "Coming Americans" by Miss Crowell and "Uganda's White Man of Work" by Mrs. Fahs.

#### *Method of Study.*

These studies are used in a variety of ways. Some young people's societies take them up in the regular meeting each week until the course is completed. Some Christian Endeavor Societies substitute them for the regular missionary topics each month. Some societies are divided into study groups for simultaneous work. In a few cases whole Sunday schools have devoted a series of Sundays to these courses in place of the regular lessons. A field for larger development may be found in young men's and young women's Bible classes.

But the best results have come from a special small class of a few sufficiently interested to do careful work. The more general scattering method rarely makes a decided impression anywhere. The smaller group is the better place to intensify inter-

est and cultivate capacity for leadership. Let a church begin this way and it has already secured guarantee of a few efficient leaders.

The educational courses of the day for young people of the Church are so successful in thousands of churches as to make it a great pity for any church to be without their benefits; so progressive, so timely and so hopeful as to add great zest to the whole cause of religious education.

### **The N. E. A. Declaration**

The National Education Association, at its convention in Cleveland, set forth a full declaration of principles and aims; from which we quote those sections that refer particularly to religious training:—

“There is concededly a grave moral depression in our business and social atmosphere. The revelations of the financial and legislative world for the past two years denote a too general acquiescence in questionable practices and standards. We earnestly recommend to boards of education, principals, and teacher the continuous training of pupils in morals, and in business and professional ethics, to the end that the coming generation of men of affairs may have a well-developed abhorrence of unfair dealing and discrimination. The establishment of the honor system in schools, the ostracism of the dishonest or unfair pupil, the daily exemplification in the routine life of the school of the advantage of honest and truthful methods, are commended to the especial attention of teachers as a partial means to this end.

“The National Education Association indorses the increasing use of school buildings for free vacation schools and for free evening schools and lecture courses for adults, and for children who have been obliged to leave the day school prematurely. We also approve of the use of school grounds for play grounds and the use of school gymnasiums and bath rooms for the benefit of the children in the crowded districts during summer.

“The National Education Association wishes to record its approval of the increasing appreciation among educators of the fact that the building of character is the real aim of the schools and the ultimate reason for the expenditure of millions for their maintenance. There are in the minds of the children and youth of today a tendency toward a disregard for constituted authority, a lack of respect for age and superior wisdom, a weak appreciation of the demands of duty, a disposition to follow pleasure and interest rather than obligation and order. This condition demands the earliest thought and action of our leaders of opinion

and places important obligations upon school boards, superintendents and teachers.

"It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some states as a subject of reading and study. We hope for such a change of public sentiment in this regard as will permit and encourage the reading and study of the English Bible, as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed.

"The National Education Association wishes to congratulate the secondary schools and colleges of the country that are making an effort to remove the taint of professionalism, and other abuses, that have crept into students' sports. This taint can be removed only by leading students, alumni, and school faculties to recognize that inter-school games should be played for sportsmanship and not merely for victory.

The highest ethical standards of conduct and of speech should be insisted on among teachers. It is not becoming that commercialism or self-seeking should shape their actions, or that intemperance should mark their utterances. A code of professional conduct clearly understood and rigorously enforced by public opinion is being slowly developed, and must one day control all teachers worthy of the name."

### **What Should be the Training of Pastor's Assistants**

RICHARD MORSE HODGE, D. D.

Columbia University, New York

Pastors' assistants have not brought pastors the relief from excessive responsibilities that was desired.

Church visitors are invaluable. They are generally women. But time is lost in training them after they have been engaged for their work.

Other social workers who have the technical training necessary are more or less hard to secure.

Assistant ministers are generally young men fresh from theological schools. But they are not trained as they should be in necessary work for which older ministers have not themselves received an adequate education.

Slow as ministers may have been to respond to many hitherto unrecognized claims of society upon the church, the clergy never-

theless are outrunning the promoters of the theological schools in practical endeavor to meet the demands of the times. And a church staff is left to undertake, as best it can, much which its members have not the technical training to do as it ought to be done.

If some churches are too complacent over the results of work undertaken, it must be attributed in the main at least to the want of object lessons in how well such things can be done when directed by properly trained workers.

The problem is an educational problem.

Educators cannot assume, however, that the church work of today is the church work for which men and women must be trained for tomorrow.

It is this assumption which has resulted in the present demand for trained workers outrunning the supply.

The whole question must be approached from the opposite end. We must raise the previous question of what work the church should undertake.

The church may be a sacred institution. So is motherhood. But we do not agree that the feeding, sanitation, educational and other home duties of a mother are the same yesterday, today and forever. Traditional method is not precedent for means of meeting conditions or securing results which workers of a former time did not anticipate. It is a fair question whether the divinity which shapes our institutions cast them into fixed moulds or created them living organisms with the power of adaptation to environment and of growth.

Theological schools must have vision and anticipate the kind of workers which will be demanded for church enterprise a generation ahead. Only in the light of a vision of this character can we determine how the church staff should be trained.

1. *The Work of the Church.* Religion is complete living. The church is an organized society of some members of a community, which attempts the expression of life in forms of activity not adequately provided for by the family, school, trades, play, or civil and other institutions already established for its people. The church is essentially a new society, as new always as was the apostolate inaugurated by Jesus 19 centuries ago. For its message is nothing if not good news—news of how to live and of opportunities to live more ideally.

A church is responsible to its adherents for opportunities for:

(a) worship, (b) education in religion, (c) organized effort to promote complete living, within or beyond the bounds of the parish, whether involving a moral reform of individuals and their



espousal of the cause of Christianity, or the improvement of the conditions of health, wealth, morals, education or amusement, (d) and a democratic intercourse of the members of the congregation.

2. *The Experts Required.* The church must have experts to direct the four lines of effort enumerated. A church staff seems to call for the following specialists: (1) Preacher, (2) Director of Religious Education, (3) Director of Social Work, (4) Church Visitor. A woman may fill either of the directorships mentioned, as well as a man. As a church visitor, a woman excels.

The minister is already an expert in worship (including preaching), and in promoting the democratic intercourse of a congregation. He is trained in some measure to direct organized efforts of various kinds. But a highly organized church calls for several social workers of technical skill. The minister, moreover, cannot qualify as an expert in the religious education of the young. For he has not been trained in his theological seminary in child psychology and the science and art of teaching.

Young ministers, from whose number assistant ministers are generally drawn, are receiving more instruction than older clergymen enjoyed in sociology and institutional church work. But they are taught little or nothing of educational science. Too commonly divinity students, who undertake Sunday-school work at local churches, teach adult classes instead of children.

3. *The Training of Church Experts.* The training of teachers for Sunday schools involves courses in genetic psychology and the social life of childhood and youth, in religion and its history and literature, in the principles and methods of teaching, in Sunday-school organization and the management of juvenile societies. In addition to such courses, there must be a model Sunday school for the observation and practice of teaching.

Every theological seminary should have a department of religious education. A few seminaries offer some lectures in the subject. Not one, I think, has a model Sunday school. A department of religious pedagogy without a model school can give instruction in name only in the methods of true educational science. For true teaching is through self-expression, and lecturing does not furnish more than theory. Lecturing, but for the study it stimulates students to undertake, is teaching by impression and illustrates by its own method the very way children cannot be taught.

Parish visitors need to be trained in canvassing and home-making. They must be versed in ideals of home-life and the arts

of expressing them in conversation and putting them into practice with hand and heart.

Under a director of social work with executive skill, are often needed workers of technical skill, such as kindergartners, nurses, managers of employment bureaus, superintendents of recreation, executives for the organization of men's, women's, boys' and girls' clubs, and missionaries to the needy.

The training of all of the members of a church staff devolves, I think, upon universities, universities with theological departments. Not a few special institutions have been established for the training of social workers of different kinds. But theological schools have endowed courses in religion. Other courses, in sociology, psychology, education and hospital economics and domestic science, for instance, are furnished by other departments of a university. In the end, the expense attached to the duplication of endowments for instructors and officers of administration must compel the consolidation of these special schools with universities, and theological seminaries with universities. The logic of the tendency of the times seems to argue it.

4. *Emphasis in Church Work.* It is far from enough to plan ways and means of training experts for a church staff. They look well on paper. But we cannot expect anything to be done towards putting our plans into operation until their purpose is felt, by the church and her institutions of learning, to be of prime importance. Whatever is put first will be prosecuted in spite of difficulties. But what is considered of secondary importance is likely to meet with comparative failure. Work which is placed in the false position of insufficient emphasis is sure to suffer from unfair discrimination.

We may diagnose conditions to learn what are the responsibilities of the church to society, but we must ascertain in the process, the relative importance of the responsibilities which we discover. A prescription implies a proportion of ingredients no less than their enumeration.

Our question is not so much what the church must do as how its activities shall be prosecuted. The solution in which a church's characteristics are held determine its real character. The question is one of church purpose.

The positions which I have so far taken in this paper are not of themselves worth while. For they are not seriously challenged. If the theory of the church has been correct all along whence is our pious discontent with the results of our efforts? Christians have always been earnest. Obviously, something must ail the church. Churchmen are pretty well united in confessing that

the trouble is bondage to tradition. But nothing is better than loyalty to intelligent tradition.

My own answer to the question is that the unintelligent tradition is the primacy of preaching.

The apostolic church emphasized preaching. So did the reformers of the seventeenth century. The church puts preaching first today. We crowd Sunday with sermons and often several weeks of the year with daily sermons.

To vary the terms, the church has emphasized work for adults over that for children. Preaching is an hortatory rather than an instructive form of address. It presupposes more knowledge, than does teaching. Preaching would be more instructive than it happens to be if only a preacher were called upon to preach but once a week and could pack a week's study into every sermon. But preaching at best is more appropriately addressed to adults than to children. Teaching is a more natural form of persuading children of the claims of religion than preaching can possibly be. The church exercises more energy in an effort to supply preaching for adults than teaching for children, and the preaching is much better done than the teaching.

If the church put the really first thing first, what should come second would be better done than if it was put first, and as well done, in its way, as what might be given first place among its endeavors.

The apostolic church was concerned primarily with adults because the first generation of Christians expected the end of the world in their own time. The reformers of the seventeenth century found preaching in Latin and they preached in the vernacular. Luther proclaimed the greater importance of teaching children, and his advice has been neglected, as has much else of the essence of early Protestantism.

Is doctrine perpetuated in obsolete forms? This can be done only if it is thus preached to adults. Grown people can be trained to think in a measure in historic and antiquated forms of speech. Children can learn the terms but cannot think in them, nor would they ever be able to, if preaching did not continue to make the old terms familiar to hearers after they grew up. If metaphysical theology be relied upon for the substance of Sunday-school instruction, religion will seem unreal to children and the Sunday school will fail to excel as an institution. Is the church ever too traditional to take up new methods of work? You can preach the sufficiency of effort along conventional lines, and busy or lazy persons will be more or less easily persuaded. But you cannot interest children in activities not immediately practical. Hence preaching to adults must be balanced by at least as vigorous a teaching of children.

The church is not the only institution which has had to meet the question of the relative importance of teaching children and preaching to adults. The state relies, for the creation of intelligent and patriotic citizenship, far more upon the education of children at school than upon speeches addressed to voters. In the foreign work of the church itself, missionaries find their religious problem too acute not to rely principally upon the religious education of children for results. Even those who are prejudiced against missionary enterprise return from visits to foreign countries with distinct praise for the educational institutions established by missionaries for the young.

And what of the founder of Christianity? Jesus relied little upon preaching to crowds, but essentially upon teaching a few young men, in order to establish a Christian society. The Sermon on the Mount was for his immediate friends. To the crowds he told stories.

Every one admits that it is better to develop Christianity in a person during his childhood and youth than later in his life. But we are confronted with the primacy of preaching, perpetuated through the momentum of tradition and the fact that ministers are trained almost entirely in how to prepare sermons.

The church practice is to pour children into the Sunday school at infancy and allow them to divide into two streams at about twelve years of age, the smaller stream flowing on in the Sunday school and the larger stream from the Sunday school. Some years later, a portion of this larger stream is deflected again into special meetings of preaching. Psychology meanwhile teaches us that adolescence is the period of greatest religious susceptibility, and experience demonstrates that with really good teaching in a Sunday school, boys and girls are even more interested in religious instruction during adolescence than when they are younger.

Why should not the present practice of a comparatively few churches with excellent Sunday schools become general, of educating people to be religious during childhood and youth and to engage them from the beginning of adult life in constructive institutional work for the redemption of society? It is the most thorough and easy way, and the most economical, because the most natural. This will be done if the training of children in religion becomes the chief purpose of the church. Otherwise the success of the church in religious education will remain doubtful.

Theological seminaries must educate a ministry for society as it is constituted, and not for a fictitious world of a purely adult population. It is only protestant theological schools that have overlooked the existence of children.

It is not too much to say that preaching can be overdone. A preacher will prove more effective if he has to prepare one sermon a week than two or three. As it is, his ideas are so quickly learned by his listeners, by means of some 150 addresses a year, that in a few years he is apt to find that further remarks from him are superfluous and he becomes forced to seek another pulpit. Congregations are in more or less danger of becoming gospel-hardened, from a surfeit of preaching. Religious activity itself comes to mean, to many, little more than the preaching of one Christian to another. None of the time which most members of a congregation can devote to church attendance is left to them for church work, after they have gone to all the meetings of worship. Worse than all, congregations are too easily schooled in a habit of entertaining religious emotions without immediate expression in activity. Theorizing should be proportioned in some degree to practice, the amount of talk indulged in to work undertaken and the number of occasions for arousing emotion to opportunities for action.

The intelligence demanded of the church, I take it, is a habit of open-mindedness, with its inevitable vision. No plan, however wise of specializing or training a church staff, nor suggestion concerning what is most worth while in church effort, can hope to secure the endorsement of all progressive church workers, to say nothing of other churchmen. But is it too much to hope that the vast majority of those who hold with the writer of this paper, that the church remains the best organization for advancing the kingdom of God, will unite upon a *method* of attacking the problem of how a church staff should be trained? And is it not obvious that the method required is to raise the previous question of just what the church is called upon to undertake, tradition aside?

If so, this is a special problem for every local church. For the theological seminary schools it is always a question of providing the peculiar leaders which will be demanded for a generation to come.

### **New Books**

*Brief notices of new publications in the field of religious and moral education or related thereto.*

#### PHILOSOPHY AND THEOLOGY.

*Personalism*, by Borden P. Browne, Houghton, Mifflin, \$1.50, net. The N. W. Harris lectures delivered at the Northwestern University. A remarkably keen and thorough study in philosophy indicting many modern metaphysical conceptions, leading to the interpretation of knowledge and phenomena in terms of personality. A book that will increase the author's already strong reputation in philosophy.

*Christian Origins*, by Otto Pfeleiderer, *Religion and Historic Faiths*, by Otto Pfeleiderer, B. W. Huebsch, \$1.50 each. Two volumes of Prof. Pfeleiderer's Berlin lectures, purely historical studies, illuminating, on the whole constructive, translated by Dr. Huebsch into very readable English.

*Psychology of Jesus*, A. W. Hitchcock, Pilgrim Press. A remarkably frank and helpful discussion of the development of the inner life of Jesus. A contribution to the psychology of religion as well as to Christology.

*The Religion of a Democrat*, Charles Zueblin, Heubsch, \$1.00. Brilliant papers on practical religion and on the church in the life of today from the social point of view.

*The World Before Abraham*, H. G. Mitchell, Houghton, Mifflin, \$1.75. A careful discussion of the Pentateuchal questions. A new translation of the first eleven chapters of Genesis with critical notes and comments, all from the modern viewpoint.

#### CHURCHES AND PASTORS.

*The Church of Today*, J. H. Crooker, The Pilgrim Press, 75 cents. A clear presentation of the modern problem of the church and its place in our society, with strong arguments for new interest in the church.

*The Church and Modern Life*, Washington Gladden, Houghton, Mifflin, \$1.25. Squarely facing the future, the author surveys the business of the church and the service it may render.

*The Personality of Christ*, E. G. Guthrie, etc., Pilgrim Press. Three addresses delivered at Yale on the significance of the personality of Jesus in relation to the preacher's life work.

*The Church and Missionary Education*, Young People's Missionary Movement, New York, \$2.00. A volume of 320 pages containing the papers and addresses delivered at Pittsburg Convention, 1908.

#### PUBLIC SCHOOLS.

*Nature Study and Life*, C. F. Hodge, Ginn & Co., \$1.50. A refreshingly natural and thoroughly pedagogical presentation of nature study work.

*Education by Plays and Games*, G. E. Johnson, Ginn & Co., 90 cents. A discussion of the place of play in education and its relation to the periods of child life with many suggestions of suitable plays and games. A bibliography.

*School Management*, Samuel T. Dutton, Scribner's, \$1.00. Not a study of how to handle the school as a machine but of the conditions, problems, and possibilities in the school regarded as a social community where management becomes part of the educative process, written with the moral aim of the school in mind. Appendix contains outlines of lessons and a bibliography.

*School Reports and School Efficiency*, D. S. Snedden and W. H. Allen, Macmillan. The report of the special committee for the New York Committee on the physical welfare of school children, studying the economics of public education in the city and presenting highly valuable groupings of statistics.

*Interest and Education*, Charles DeGarmo, Macmillan. A new edition of a book already recognized as a standard.

*Moral Training in the Public Schools*, Mary H. Leonard, Palmer Company, Boston. A monograph suggesting methods of aiding moral development both directly and indirectly and discussing the problems of religious education in the schools.

*The Rural School in the United States*. An inductive study with a comparative historical introduction of the rural school of today and a sketch of the school of the future. An excellent list of references in literature.

#### TEXT-BOOKS.

*Christian Epoch Makers*, H. C. Vedder, Am. Bap. Pub. Society. Eighteen lessons on as many leading characters in missionary history from Paul to Livingstone. A good example of the biographical method, a bibliography with each lesson.

*The Young Christian and the Early Church*, J. W. Conley, Am. Bap. Pub. Society. Twenty lessons on early church history, well arranged and very suitable for young people's classes.

*Heroes and Crises of Early Hebrew History*, Charles Foster Kent, Scribner's, 60 cents, being the first volume in the Historical Bible, intended for use as a text-book for college and secondary school classes and as a manual for teacher training classes. Modern, constructive, the best thing we know as an introduction to the study of Old Testament beginnings.

*The Nearer and Farther East*, S. M. Zweimer, and A. J. Brown, Macmillan, 50 cents. Outline studies of Moslem lands, of Siam, Burma and Korea for missionary classes.

*The Days of the Kings of Israel*, Part One, Wood & Hall, Pilgrim Press, *A Study of the Life of Jesus*, G. B. Stewart, Pilgrim Press, text-books of the modern type, well arranged and examples of the best material suitable for courses of advanced study in the Sunday school.

*The Ethics of Personal Life*, E. H. Griggs, Huebsch. Six lectures on the problems of personal living; brief, suggestive and well arranged. A Bibliography.

*The Organized Adult Bible Class*, J. L. Cuninggim, M. E. Church, South, Publishing House. Practical suggestions on organizing and conducting classes in the Sunday school for men and women.

### Notes

The State University of Iowa has recently taken advance steps in religious instruction providing courses in the Bible and religion for which credits are given in the same manner as for other studies in regular courses except that no more than eight credits can be obtained for work in these special subjects. Five courses have been arranged, Christian Ethics, The Bible as Literature, Present Day Religious Problems, The Modern Interpretation of Religion and the Development of the Christian Idea and Worship of God.

The Divinity School at Yale University plans to train its ministers on the practical side of their work by active ministers who have had special experience in the problems which they will discuss. Some of the lectures and lecturers are "Work Among Wage Earners," Rev. Edward B. Robinson, Holyoke; The Minister's Opportunity in Association with Civic Reform, Industrial Organizations, Political Life and Similar Movements of Society, Rev. Charles S. Macfarland, South Norwalk, Conn.; The Sunday School: Work Among Children and Young People, Rev. A. F. Schauffler, D.D., New York City; Mental Healing, Rev. Geo. B. Cutten, Columbus, Ohio; The Relation of the Minister to National and International Movements of Ethical Reform, Rev. Frederick Lynch, New York City.

In addition lectures are to be given by leaders in the great labor organizations.

At the Divinity School of the University of Chicago in addition to the correlation of the courses in pedagogy in the School of Education to the special work in religious education there will be held each week what Dean Mathews calls a "clinic," the students bringing the cases or problems from actual experience or observation, and the whole class, with the aid of experts, seeking the remedy.

The American Institute of Social Service has inaugurated a plan of studies in churches and other institutions blocking out uniform lessons in applied social christianity, publishing in connection with these lessons a small religious monthly, of which Dr. Josiah Strong is the editor. Those interested should write to the Institution of Social Service, 80 Bible House, New York City.

The Eleventh Annual Conference of the Eastern Public Education Association is being held in Washington September 28 to October 3. Some of the more important papers are devoted to the consideration of moral aspects of conditions in the public schools.



## **R. E. A. CONVENTION**

### **The Sixth General Convention of the Religious Education Association**

*To be held in*

## **CHICAGO**

**FEBRUARY 9 TO 11, 1909**

The many papers and addresses, probably one hundred in all, and the numerous conferences will center their attention on the general theme of *Religious Education and Social Duty*. The general sessions will be held in Theodore Thomas Orchestra Hall, which is situated on Michigan Ave. and opposite the Art Institute. The departmental sessions will be held in halls nearby, and in a group of churches in the neighborhood of 22nd St. and Michigan Ave. Headquarters will be at the Lexington Hotel, 22nd St. and Michigan Ave. The speakers at the general sessions will be, President Francis G. Peabody, President Benjamin I. Wheeler, President Eliot of Harvard, President-elect C. E. Mitchell, Professor George A. Coe, President Henry C. King, Miss Jane Addams of the Hull House, Professor Charles R. Henderson and Bishop Lawrence of Massachusetts.

Amongst the speakers at the departmental meetings are, President Charles F. Thwing, Professor Shailer Mathews, Chancellor Frank Strong, Dr. Joseph W. Cochran, Dean Marian Talbot, Professor James F. Tufts, Professor Theodore Soares, Mr. Walter T. Diack, Mr. Clarence Birdseye and many other leaders in religious and educational life.

#### CONVENTION COMMITTEE.

The Central Committee for the convention is constituted as follows:

Chairman Central Committee, Abram W. Harris, President Northwestern University.

Chairman Committee on Arrangements, Clyde W. Votaw, Professor the University of Chicago.

Chairman Finance Committee, James E. Defebaugh, 315 Dearborn St., Chicago.

(OVER)

Chairman Reception Committee, Harry Pratt Judson, President the University of Chicago.

Rt. Rev. Chas. P. Anderson, Bishop, Diocese of Chicago.

George N. Carman, Director Lewis Institute.

Edwin G. Cooley, Superintendent Public Schools.

Mr. Robert L. Scott, Chicago.

Loring W. Messer, Young Men's Christian Association, Chairman Executive Board, Religious Education Association.

#### HOTEL HEADQUARTERS.

The Lexington Hotel, Michigan Ave. and 22nd St., will be hotel headquarters. Here all delegates will be registered on arriving. The greater number of the departmental meetings will be convenient to this hotel. Rates are on the European plan and run from \$1.50 for one person in a room and \$2.00 for two up, according to accommodations. Arrangements are also made for a very moderate priced table-de-hote luncheon and for dinner for groups at a reasonable rate in the hotel. Reservations of rooms should be made directly to the hotel, mentioning the R. E. A. Convention. Later bulletins will give information as to rooms and boarding houses in this vicinity.

All inquiries relative to the convention or to entertainment thereat, except at the Hotel, should be addressed to the office of the Religious Education Association at 72 E. Madison St., Chicago. On request bulletin of program and arrangements will be sent to any person.

The various committees for the convention are now making preparations for the convention under the direction of the following Chairmen:

On Program, Francis G. Peabody, D.D.

Devotional Services, William P. Merrill, D.D.

Music, Lester B. Jones, M.A.

Sunday Services, Herbert P. Willett, D.D.

Finance, James E. Defebaugh, Treasurer, Chas. L. Hutchinson.

Arrangements, Clyde W. Votaw, Ph.D.

Entertainment and Receptions, Harry Pratt Judson, L.L.D.

Places of Meeting, Rev. J. W. F. Davies.

Exhibit, Herbert W. Gates, M.A.

Registration, T. Sidney Hotton, M.A.

Post Offices, Etc., P. C. Atkinson.

Ushers, Joseph B. Burt.

Hospitality, Gerald B. Smith, Ph.D.

Hotels, Wm. J. Parker.

Publicity, Nolan R. Best.

(PROGRAM ON PAGE 199.)

